METHODIST NATIONAL CAMPAIGN

". . . . that IS
getting down to business"

The EDITH *and* LORNE PIERCE
COLLECTION *of* CANADIANA

Queen's University at Kingston

DOUGLAS
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QUEEN'S UNIVERSITY
AT KINGSTON
Presented by
Mr J.C. Weaver, Kingston,
December, 1972
KINGSTON ONTARIO CANADA

"Well, say, that *is* getting down to business. If things keep on like that they'll be getting some of us side-steppers roped in at last. I . . . ."

The C.N.R. express was slipping along at thirty miles "per" through one of those splendid wheat-growing sections of the Saskatchewan valley. The day-coach was crowded. In a double-seat near the front was an interest-provoking group of four men.

One was apparently a farmer. Probably the opinion was formed not so much because of a little freedom in dress as by reason of a weather-tanned skin and generously-formed fists, displayed in frequent gestures. Two of the others, sitting opposite one another beside the windows, might have been taken for business men had not their talk of tractors, ploughs, the farm-labor problem and wheat prices betrayed where their strong interests lay. The fourth man, who had slipped into the seat because it was the only one conveniently vacant, and who had for a while been turning the pages of a small, leather-bound, loose-

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leaf memo. book, was dressed just a shade better than either of the others. He was a traveller for an eastern wholesale house.

After a moment's lull in the talk, one of the men near the window started off on a different line.

"Happen to stray up to see that exhibit in the Assembly Room of the City Hall while you were in Regina, Jim?" he queried.

"No," as a slight negative nod answered the question. "Simpson of the Massie agency sent me up. He's a councillor, you know, and the City Council, I think, had charge of the thing.

"It was on Child Welfare," he continued, as interest became manifest. "Mighty worth while, too. A hundred or more big charts and pictures worked up to show where we've been falling down in our treatment of them. Showed what happened if they didn't go to school, how many of them died or went wrong through overcrowding in the cities. Gave some good ideas of what we could do to improve things in our own houses. What I liked about it was the big idea running all through that the children were the nation to be and that to make Canada what it ought to be, we people in the Church have to look after the children. Why, it made me see right there that my steers get better treatment and a better chance than most of those little Pollacks in the settlement north of us."

"Where'd it come from?" was Jim's natural question.

"Why, that was another interesting thing. Those charts were labelled 'Department of Evangelism and Social Service of the Methodist Church.' Simpson said they were sent on to the

Council from Toronto and were to go on out through the West. There was a chap explaining what they all meant. I didn't talk to him—he was busy when I was in. But he looked like the same man who was in our church last spring."

"I remember," came, in Jim's turn. "He was a smooth-talking preacher. Told about the girls' home up in Edmonton, and what the Church was doing among that class in different towns. My wife talked about it for a month after."

"But this chart affair!" The farmer on the outer seat threw one lanky knee over the other and leaned a little closer. "Is your church gettin' in on things like that? Do you mean to say the Methodist Church is taking up work like that—looking after these kids that need it, cleaning up the city slums, showing people how to live better?"

By this time the traveller had become interested. A moment before the little book had been pocketed. Now, he turned a bit towards the others and with a smile of interest, took his share in the conversation.

"It certainly is, gentlemen," he said, as no answer was immediately forthcoming. "I happen to be a Methodist, too. And I happen to be a little interested in this work you've been talking about. And I want to tell you right now that that sort of thing is being carried on more than most people think. The Department doesn't advertise it very much, perhaps, except as you suggested, in their Sunday services, but they are leading the people of our Church in lots of work like that."

And then, after a minute or two of elaboration of some of the

things he had heard and seen, the traveller stopped, and farmer number one gave voice to the sentence introducing this story.

THE DEPARTMENT AND THE CHURCH

Though couched a little roughly, perhaps, farmer Sam Denike placed the Department of Evangelism and Social Service in its relation to the Church just about as we like to think of it ourselves. It is the active agency of the Church—the tool, it might be denoted—in its effort to meet the evils which have come with a growth of population, with an influx of people from other lands, with a change in national spirit; to solve the problems which have become apparent with changing conditions and a newly-enlightened democracy.

In the days of those sturdy and upright Canadian pioneers, our fathers and grandfathers, these problems were not in evidence. And in those days, in consequence, the Church was more of a self-contained organization. Fifty, twenty-five years, yes, up to even a generation, ago it was believed that the mission of the Church was largely to teach men to be good. And it is only in these comparatively recent years, with the all too rapid growth of our cities, with hurried immigration, with a movement toward city life drawing population from the rural sections, that we have learned that men can best *be* and *keep* good by trying to *do* good. This, if we interpret it rightly, is the spirit of our Church in after-war conditions in Canada. And it is this practical spirit

of helpfulness, tending toward the development of a larger citizenship, of a better, cleaner, holier Canada, all of this backed up by a steady stress on the value of Evangelism as the strongest foundation for the Church's outside efforts, which the Department aims to create as well as to encourage, and to find an outlet for through the most advisable channels.

The phases of our work are many and various. Comprehensive reports, issued from time to time and always available at the Department's offices, Wesley Buildings, Toronto, deal with each of these at length. What it is aimed to present here are pertinent features, suggestive rather than comprehensive, and proving conclusively that the Methodist Church is, through this department, as Farmer Denike suggested: "Getting down to business."

It's God's business, we believe, and therefore we have no hesitancy in attempting to enlist your interest and co-operation.

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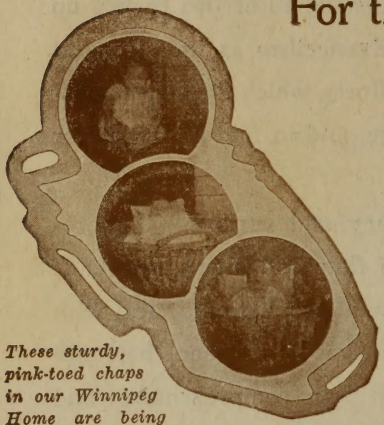
For the Kiddies' Sake



These sturdy, pink-toed chaps in our Winnipeg Home are being trained to be honest, Canadian citizens

When governments and municipal bodies fail to adequately provide for homeless, parentless and wrongfully-treated children it is surely the church's duty to step in.

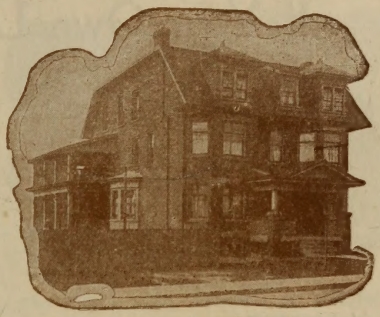
Our Children's Home, in Earlscourt, Toronto, presents typical aspects of this. Here orphans and slum children are adopted and trained. Here we always have from forty-five to fifty children, from two to ten years of age—see a few of them below. Still others are cared for during the illness of a mother or when the father is a widower and is unable to secure a housekeeper. When they reach a safe age foster homes are secured for these children and their welfare is carefully watched.

Co-operation with Child Welfare Agencies throughout Canada is another branch of service which avoids duplication and assures that the needy cases are more generally ascertained.

No form of Social Service has more human appeal, nor gives larger direct returns than this work with infants and children. It is carrying out directly that injunction to "help the fatherless," and also preserving for Canada untold millions in actual human value.

The Church is father and mother to many like these

But to provide for the immediate needs of such children is not enough. The conditions which made them unfortunates should be remedied. And this educative, preventive work is carried on steadily and in various ways. One of the most direct is the education of the members of the church and the public through specially-prepared literature, pictorial matter, public addresses, sermons and conferences with government officers and local organizations.



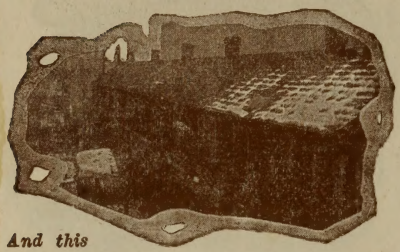
The Children's Home, Earlscourt, Toronto

One of the most striking methods of education is the use of Exhibits secured at material expense, covering the whole field of Child Welfare and presenting the most recent findings in regard to pre-natal conditions, birth and subsequent care of children, their food, clothing, play-life and education. These exhibits have been in constant use, under competent direction furnished by the Department, in various parts of Canada, their presentation being made, usually, under the auspices of municipal councils or Boards of Trade. Some idea of a section of one of these exhibits is given in an engraving on page 21. Improved conditions are almost certain to result in homes, schools and other institutions in towns and cities, where they are made accessible for examination and study. Correspondence is invited regarding them from interested parties.

A Kindergarten Class at Turner Institute

The engraving shows a group of happy kiddies from homes in a congested section of Vancouver, gathered under clean and helpful conditions and getting the first principles of education.

If Your Own Little Bess—or Susie, or Bobbie



And this is in Vancouver

lived in a spot like that wouldn't it about break your heart?

And there are hundreds, thousands of Susies and Bobbies, and Ikeys and Martas living in worse places. Yes, in Canada. Probably not very far from you if you reside in one of the larger towns or cities.

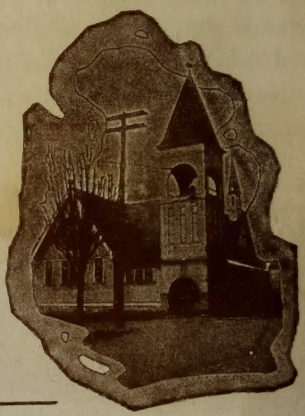
Making good Canadians? Rather difficult under such conditions, of course. And this is *one* of the city problems.

The solution? One which has been found very practical in our work is suggested in the picture below. And some very definite results are illustrated on the opposite page.

Two problems are really solved in this case—the other, that of the down-town Church which, by reason of the movement of its former membership to newer districts, finds itself face to face with the fact of closing its doors, or—

Becoming a Community Centre—under active leadership, developing a new type of membership and occupying a real place in the lives of the residents of the district. Take the spirit of the Church: Evangelism, Helpfulness, Practical Education, into the slums, then watch the life of the district improve. This is the real solution of the problem of the slum. And it is working out successfully in a score or more of questionable spots in Canadian cities.

A church—but also a community centre



The Community Centre utilizes its workers and equipment in a score of ways. House-to-house, or what is usually room-to-room, visitation reveals terrible family conditions which a helping hand and wise suggestion mediate or remove. The direct influence of the personal contact of the consecrated worker is in itself corrective and strongly educative.

This man's family affairs were straightened out and his kiddies made happy

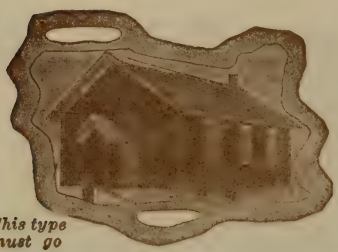
The Vacation Bible School is one of the newer plans. It helps busy mothers, keeps the child away from questionable surroundings and inculcates a surprising amount of religious education.

Fresh air camps at the seaside or the lake shore are a delight to children and mothers who know no other yearly trip or vacation. Even a week or ten days' relief from the depressing "grind" is a bright spot for the whole year.

Social Welfare Organizations in the cities have our co-operation in such activities as securing better housing conditions, cleaning out slums, supervising playgrounds, encouraging clean sports, enforcing sane welfare laws and wisely distributing charity.

Real preparation for future home-making

Direct and most satisfactory are the results from this type of social work, particularly with the children. And here, surely, lies the Church's duty in a very real sense.



This type must go

"God's Business" in the Country

With the reasons for that glorious old pioneering spirit disappearing, with the freshness of country life wearing off, there comes a tendency to sordidness, to degenerating matter-of-factness, both of which go to make up a real Rural Problem.

To cure the loneliness of the country district, the disadvantages resulting from the isolation and affecting the lives of the people in so many ways appears a difficult problem and demands a new pioneering spirit. But it is being done and we are proud to be able to have a share in it.

We encourage the formation of community centres as one factor in the problem, bringing the people together more frequently and stimulating a new community of interest. The development of the rural school; the establishment of consolidated schools where more advanced and helpful educational methods may be utilized is another important factor. Again we co-operate with such organizations as Farmers' Clubs, Women's Institutes and the Ontario Rural Welfare Association, all seeking to enrich rural life.

Another most important method is the training, particularly to meet this situation, of energetic preacher-leaders. The preacher, in rural circles, is the natural leader in social as well as religious life. His guidance can accomplish miracles, almost, in improving conditions in the surrounding district. So here, again, the Church finds a large place in a very practical work.

From an "Improved" Country School

Our "Melting Pot"

We are helping these to grow into real Canadians

Look at this group of healthy little folk—Canadians in the making. They represent, in the order they occupy in the row, just twelve nationalities, as follows: Canadian, American, English, Greek, Syrian, Negro, Indian, Scotch, Russian, Jewish, French, Italian, Swedish. And all these have attended together the classes at Turner Institute in Vancouver. A somewhat similar group, though its personnel is not by any means so tractable, is illustrated below.

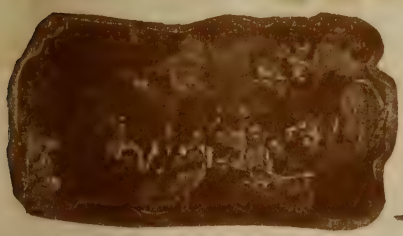
To meet the obvious situation a general survey has been made of the non-Anglo-Saxons in the whole Dominion, and as well, a more intensive study of specified sections where the problem was most largely in evidence.

This foundation laid, we aim to proceed more directly, suggesting, aiding, providing leaders where possible, working in many and various ways.

Education, of course, is the most important factor and to this end we encourage and aid schools and local churches which can best cope with local problems. The Roberts' System is advocated and utilized in many centres.

Settlement Houses, with the personal contact with Canadian ideals and the spread of such influence through community visitation, is another direct method. A very successful work of this kind is being conducted in Calgary. Other Settlement Houses will be established and the work extended in urgent centres so soon as funds are available.

A Shirtsleeve University



With the Toilers

The declaration of a Dominion-wide delegation with reference to industrial matters at the General Conference in Hamilton, in 1918, is well-known and is indicative of the advanced position taken by Canadian Methodism on this subject. We seek, in the activities of the Department to which these declarations were referred to give effect, to present the viewpoint of the church through addresses, conferences, conventions, personal conversations and by specially prepared literature.

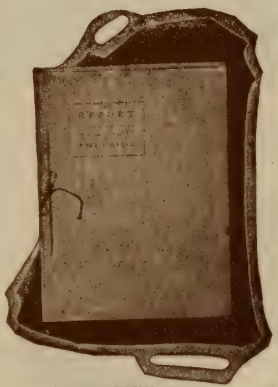
Without committing the Church to any definite social or economic programme we aim to co-operate whenever practicable with labor unions, employers' associations, and other bodies interested in industrial problems, with a view to securing better conditions in the labor world.

The Church has a Duty toward the Labering Man

Our preachers are encouraged to cultivate closer relationships with such organizations—both employee and employer—so that they may have first-hand information on the subject. We insist, however, that the factors of the problem can only be worked out on the basis of the teachings of Jesus, namely, the Golden Rule and the Brotherhood of man.

We are always urgent for legislation that will decrease the sufferings of the toilers and their families and improve their general well-being.

Getting at the Facts



Social Fort William condensed

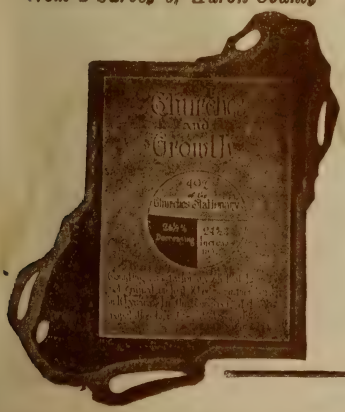
Fort William has been taken apart, the gears and bolts and washers counted, as it were, and then put together again. That is speaking socially, of course.

In other words a Social Survey has been made of the city. The same has been done in many other cities and towns, possibly in your own, if you live in a centre of population, and also in several characteristic rural districts.

Why? To get at the facts. To ascertain what sort of social work should be done, what recommendations should be made to local organizations and workers, to avoid the wasting of effort or money.

This Survey of Fort William, for instance, goes most minutely into such things as Social Conditions, Recreational Life, Industrial Life, Crimes and Arrests, Education, Libraries, Health, Housing and a score of others. It discovered, among other things, that in one block 238 persons, all non-Canadians, slept in 131 beds in 88 rooms.

From a Survey of Huron County



In somewhat the same way conditions in the rural districts are ascertained, as is evidenced in the accompanying chart from a survey of an Ontario County, showing a serious situation in regard to population and church efficiency.

Such information at hand presents a basis for practical, intelligent remedial effort, both by local organizations and the Department.

Jesus said: "Neither Do I Condemn Thee."

Our Edmonton Home

So, in our work for the redeeming of young Canadian womanhood we believe we are carrying out His dictates. It is unquestionably putting into effect the helping-hand principle. And in results that can be readily understood, but may not be so readily mentioned, it is doing wonderful work along lines of Canadian welfare.

The unfortunate young women come to our homes from courts or from provincial officers, at ages from ten to sixteen, and they are kept and helped as long as the provincial laws will permit.

The results? Is there any permanent reformation? Almost unbelievable. Since the inception of our homes in 1913 about three hundred girls have passed through them. Many of them came diseased, immoral, incorrigible. After the years spent in the homes they have taken their places again as useful members of society, many of them having become sincere Christians. Careful records show that 86 per cent. of those who were given refuge and training have remained true to the Christian principles taught them, and are doing well. Isn't it worth while?

A corner in our Truro Home

Sign-posting the Highway

Information at this age prevents serious mistakes later

In spite of the development of educational methods one most important factor is, in Canada, in common with most other countries, sadly neglected. Students of boys and girls have discovered that a multitude of errors, sometimes involving long-lasting and deep-seated moral, as well as physical effects, can be avoided by a judicious statement of fact and principle in early youth. The facts of sex and sex life are human and natural. It is by an adequate understanding of these that our boys and girls will go through their 'teen age untainted.

Two workers are employed almost constantly presenting these matters. Special training and long experience enable them to handle addresses and conversations with classes, groups and individuals without embarrassment to the hearers and with most happy results. Frequently Church pulpits are occupied to emphasize the importance of such training to fathers and mothers as well as to young people.

Helpful Literature

Literature bearing on various phases of the subject is issued from time to time and pressure is laid on government and municipal authorities for more advanced methods of treatment. As governments, local and general, are shown the way by the Church's practical work they more readily assume responsibilities thereto.

Six Noble Women

The heading above is very justly applied to the Superintendents of our Homes, and our Social Workers. From a narrow standpoint their positions are anything but enviable. The percentage of women who would undertake the work they are doing is very small. Truly this is a self-sacrificing occupation, one which demands the highest. They are located as follows:

Miss Josephine Strothard, Superintendent Maritime Home for Girls, Truro, N.S.

Miss Hattie Inkpen, Superintendent Children's Home, Earlscourt, Toronto, Ont.

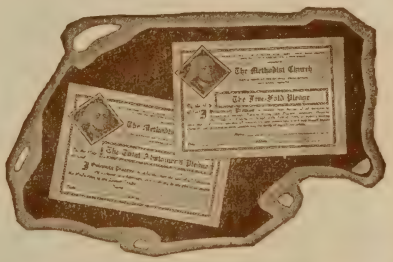
Miss Maud Lyon, Superintendent Manitoba United Social Service Home, Winnipeg, Man.

Miss Minnie Hind, Social Service Worker, Calgary, Alta.

Mrs. A. L. Askew, Superintendent of the Alberta Home for Girls, Edmonton, Alta.

Miss Grace A. Tonkin, Social Service Worker, Vancouver, B.C.

The "Passing" of John Barleycorn



Pledge-signing has laid a foundation

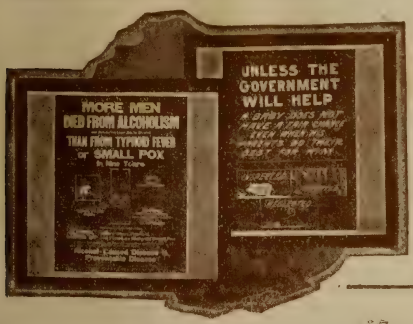
How is it, someone asks, that the liquor question was so summarily treated, almost simultaneously, in practically all of Canada?

We forget that for years a campaign of education has been carried on and that this gradually, but surely, built up a splendid body of fighters and sympathizers.

The Department has had a direct share in this educational work in several ways. Pledge-signing in congregations and Sunday schools has been urged for years. And lectures, sermons, conferences, conventions, lantern slide service, newspaper articles, all have been effective. This is being continued. So that the Department is prepared to provide speakers, send the latest information for sermons or addresses and to help any congregation or organization throughout the Church to carry on an efficient programme of temperance education.

In the meantime legislative matters are carefully watched and in co-operation with other similar bodies measures looking toward the most complete prohibition under municipal, provincial and federal auspices are supported with all possible vigor.

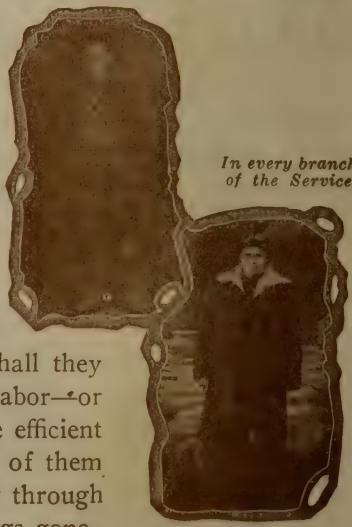
Lantern Slides carry Salient Facts.



Law enforcement is encouraged through the proper authorities, with whom we work and from whom we receive hearty co-operation. We realize that the struggle is not by any means over and are constantly alert to hold what we have and to make further progress.

They Held Up the Torch

WILL YOU?



In every branch of the Service

400 Canadian Methodist Probationers answered what seemed to them, just then, a bigger immediate call than to preach in Canada and left their circuits or their college class rooms for military service. This meant two, three, four years cut from preparation for their life work. Now they are home—most of them—shall they hunt a job—join the ranks of labor—or complete their courses and become efficient preachers? Before the war many of them were heroically working their way through college. Now, with all their savings gone, what?

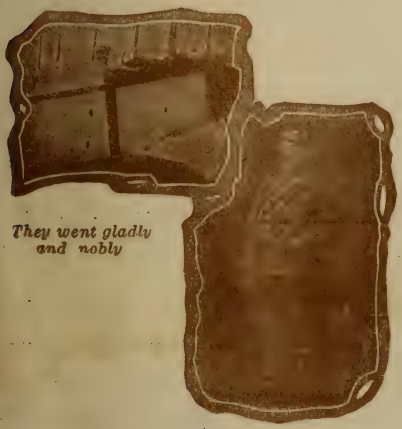
We believe that the Methodist Church, recognizing the debt our country owes these heroes and her responsibility to see them through college, must make provision to meet their expenses while they complete their courses.

Some of them continued to preach in addition to their military duties. For instance one writes: "During the period in the ranks as a private and sergeant I never failed to preach when opportunity offered itself. The majority of the time I held five services a day, our company being scattered all along the line. Our Chaplain was a Roman Catholic priest."

The Army and Navy Board, now amalgamated with the Department of Evangelism and Social Service, under full authority from General Conference, initiated a plan to help these men. This involved making an immediate appeal for the necessary

funds. But the plan of the Methodist National Campaign is to present all financial appeals for the regular funds at the same time as the special appeal for $4,000,000 in February next. So your opportunity to help these well-deserving young men will come then. $25,000 is the amount needed for this purpose. Remember what these young preachers have done, and, furthermore, what they will do—with all the sturdiness resulting from their war experiences as a foundation for splendid work for the Church when their preparatory work is over.

The helping hand was held out to the homes of hundreds of our soldiers by the Army and Navy Board while they were overseas. This work is still being carried on. Returning soldiers are being assisted by counsel, correspondence and interviews with heads of industrial establishments, all with a view to hastening their re-establishment in civil life. Many soldiers are protected in various ways on the receipt of gratuity and assigned pay.



They went gladly and nobly

More Methodist preachers died last year in our twelve Conferences than were received as probationers in the same Conferences. Who is to look after our Church's growth in a rapidly-developing Canada? It is essential that we hold and help these young men. Their work is certain to pay from many standpoints—church growth, improvement in national life—many times more than will be invested in this most worthy cause now. But now is the time the call must be met.

And Underlying It All—Evangelism

The spirit of Evangelism is basic in country and city

All these activities, carrying out, as we believe, the behest of the Great Head of the Church, are and must be based fundamentally on the power of God in the personal life. To develop an appreciation of that spirit and thus provide for the strengthening of the church's work three methods of action have been followed:

1. An Educational campaign, showing the necessity for Evangelistic work, is being conducted by means of sermons, conferences, conventions and the use of literature.

2. An objective that each preacher should be his own evangelist, every church official in leadership and every member cooperating as his ability permits. While often arranging the work for the professional evangelist, we place strong emphasis on the preacher as leader in this work.

3. Emphasis laid throughout the whole Church on the spiritual objectives of the Methodist National Campaign. Many practical methods have been suggested to preachers to enable them to take the fullest advantage of the present opportunity in this field.

The results of this effort have been very evident during the past few months. Circuit after Circuit, as reported in the

GUARDIAN news items and in correspondence, has planned and carried through series of special services, resulting in the deepening of spiritual power and the deepening of the local Church's activities.

A Child-welfare Exhibit

HERE'S THE REASON--- STRAIGHT AND PLAIN

Why this booklet? Well—

Most *honest* men and women act when they have a duty presented to them and they have the ability. You wouldn't think much of a friend who didn't.

We have tried to show—as clearly and plainly as we know how—that the work we are doing is " God's Business," and that we are really " getting down to business " in it.

And so, as a member of the Methodist Church, you must realize that it is *your* business. Working with God, you see.

Now comes the duty. To make that business—in which you are a junior partner—" go," to the best of your ability.

Circumstances are such, probably, that you can't put your whole life into it. But you *can* put in your money, as God has blessed you with it.

WILL YOU?

We don't ask that you send it *now*. We do ask that you remember the facts outlined in this booklet—a straight business proposition, we believe. Keep it by you, if you will. And that when the enthusiasm and spirit of the Methodist National Campaign get into your heart—they will, can't help it, if you're honest—and when the financial appeal is made next February, you will fairly consider all these things and make your subscription accordingly.

T. ALBERT MOORE,
Wesley Buildings, Toronto.

General Secretary,
The Department of Evangelism and Social Service.

The General Office and part of the staff, Wesley Buildings, Toronto